

Records of Many Indians Attest Ethnic Value of Race

Leader of Wanamaker Historical Expedition Cites Wealth of Testimony in Defence of Original Americans

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On Sunday, September 7, 1919, there appeared in the Magazine Section of the New York Herald an article by Justice W. H. Howard on "The Personality of the Chieftain of the Race," in which Justice Howard took occasion to make a very striking and unjust indictment—to put it mildly—of the North American Indian and his lack of ability to take on civilization. The Justice says:

"Unlike most savage races the Africans imported from their native haunts are exceedingly susceptible to civilization. They have an affinity for it. Placed in contact with civilization, immediately they assume it. They thrive and prosper and multiply in the midst of it and become a part of it equal to the Caucasian. . . . But this is not so with the American Indians. They resist civilization. They are impervious to it. They scorn it and despise it and spit upon it. When brought in contact with civilization the race declines. If subjected to its restraints the American aborigine pine and deplete and finally disappear."

"As a race the Indians are utterly irreclaimable. Despite all efforts to reclaim them they remain savages; wild men of the wilderness; untamed denizens of the woods. And even when individuals of their race are taken from the forests and educated and cultured they relapse at the first opportunity into savagery, and then they become more barbarous than original barbarians. Tecumseh and Joseph Brant are examples. Red Jacket, one of the most eloquent and able of the Indian chiefs, was an open and ardent advocate of primitive barbarism. This repugnance of the Indian to civilization proves that his race has never been civilized. Essentially a wild animal, like the wolf and the catamount, the Indian has always roved, and will always continue to rove, unfarmed in the forest."

Ethnic Values of Races.

This is a new and startling thought to the student of Indian affairs. Because of the erudition of the Honorable Judge, the whiteness of the ermine, the scope of mental attainment, the virility and voluminousness of his pen, the attractiveness of his personal qualities, the temptation is very strong to use the phrase of John Bright, and describe him as "the Columbus of modern times." The injustice of the Judge will become a commonplace to the humblest student of the ethnic values of the races of man.

At the outset it may be stated that it will not be found necessary to follow the example of the Honorable Judge and urge comparisons between the black and red races in order to laud the one and denigrate the other. In order to exalt the Indian it will not be necessary to say that since the days of the Emancipation Proclamation in January, 1863, the civilization of a race of people whom Justice Howard sets in such glowing and vital contrast with the Indian has succeeded in placing before the world just one Booker T. Washington, and after his death failed to find an equal successor.

There are noble black men, numbering among their ranks artists, musicians, poets, teachers, orators and students. A recognition of this fact is simple justice—the writer is not now on the bench—to state otherwise would be a betrayal of ignorance, but this utterance can scarcely become a fantastic and deliberate subversion of the facts concerning Indian life and character. Neither can it palliate the singular misconception of the Judge.

Facts That Speak for Themselves.

Let the facts concerning the Indian speak for themselves, without the vain and misleading comparison of races. Take the statement of Justice Howard with reference to the ability of the Indian to become civilized. He says: "They resist civilization; they are impervious to it; they scorn it and despise it and spit upon it. When brought in contact with civilization the race declines."

The Standard Dictionary thus defines civilization:

"A condition of human communities characterized by political and social organization and order, advancement in knowledge, refinement and the arts and progress in general."

The testimony of history may be of advantage. It is an incontestable fact that the American Indian in his aboriginal condition stands forth uncontaminated by the vices of civilization, and he thus stands among the highest types of native man. Long before Columbus was in his swaddling clothes, long before the court of Spain held the cradle of Ferdinand and Isabella, the Zuni Indians, the "silent people," lived on their high mesas in southwestern New Mexico, then the pride of North America. They had a civilization of their own, a social organization, a political administration, a religious administration.

Dr. Carlos Troyer, a man who can be called a lover of peace and justice, in his lecture on "The Zuni Indians and Their Music," tells us that when Coronado made his wonderful expedition in search of the seven cities of Cibola, Zuni said to the white man:

"We are told that your people are divided into many hundreds of religious creeds and sects and your religious wars have cost your millions of lives. Your Indian brother has but ONE religion—the religion of peace and good will to man—which our forefathers taught us and which we continue to follow as we always have for many centuries past. Why can you not join our sacred order of brotherhood and live in peace?"

Zuni Kindergartens Ages Ago.

During the generation in which we now live the Montessori system of teaching children was inaugurated in Rome, but hundreds upon hundreds upon hundreds of years ago the Zuni Indians had a kindergarten system for their children. The primary lesson of a child's mental training is the perception and distinction of color. This is shown to exert a wonderful influence in later life in developing a susceptibility for distinguishing colors of most delicate shades and in the vision, in sensitiveness of distinguishing the aura of subjects in organic and inorganic life. This subject of aura is of great moment to the Indian. They determine the value of the truth or untruth of a statement made by an individual by the aura that surrounds them.

The method of application and the tendency for developing aura vision to the intimate perception of color is shown by the fact that the child is given five wooden

blocks, conical in shape, and cut to fit, one on top of the other, thus forming a pyramid. Each block is painted a special color of the brightest hue; the lower one—or base—is five inches in diameter by one in height; the second, or next above, blue; the third, green; the fourth, orange and the fifth, or top, yellow; representing the primary colors of the rainbow.

The child is taught to symbolize each color by certain signs or drawings; thus the red is represented by fire, three pointed jets are drawn by pencil; blue, the sky and water, by the horizon and waves; green is represented by a tree; orange by the sun and yellow by the sun, which form the top of the pyramid blocks. Constant exercise by comparison of the drawn figures with their corresponding colors soon fixes the memory of sight to their exact hue.

Dr. Troyer tells us that without the



above
JOHN
GRASS,
SIOUX
CHIEFTAIN,
and
LOYAL
AMERICAN
below
JOHN
WILKIND
HORSE,
OGALALA
SIOUX,
CO. B,
160th INF.,
40th DIV.

knowledge of books or scientific appliances it is strange that these people should discover that sounds have color and colors originate from solar vibration. The fact is confirmed that there are methods of intercepting sound waves from the sun that have been known among the cliff dwellers for ages and claimed by them as the origin of their native music. Sounds are, moreover, indicated by them in a fixed scale of colors which they recognize by employing certain tones with which to start a chant; thus red, or the symbolic sign of red, applies to one tone; the sign of sunset another; green by another. Thus it is that these ancient cliff dwellers have been able, unaided, to reach remarkable psychic power and attainments in mental culture.

Music of the Indians.

Music is a mark of civilization; for centuries the drum, flute, clann pipe and musical bar have been known and used by the Indians, while their dances and quaint folk customs have left an indelible influence. By the application of modern methods of phonographic record making for the purpose of preserving Indian music the remarkable discovery has been made that in some of the Indian airs there are lofty and sustained notes identical with those which made Beethoven, Mendelssohn, Wagner and other musical composers famous, so that in his crude melody the Indian has struck a central and sustaining bar of music similar to that of the great masters of musical art.

Mr. Heckewelder, the Moravian missionary, whose thirty years' experience among the Indians in that capacity afforded ample opportunity of forming a true estimate of the Indian, says: "The Indians in their true character are peaceable, sociable, obliging and hospitable among themselves. These virtues are a part of their nature. In their ordinary intercourse they are studious to oblige each other. They never wrangle or fight. They treat one another with the greatest respect, and live as peaceably together as civilized people."

Louis H. Morgan, the faithful historian of the Iroquois, speaking of Indian character, states: "Theft, the most despicable of human crimes, was scarcely known among them. In the days of their primitive simplicity a mercenary thought had not entered the Indian mind."

Columbus, in his letters to his sovereign respecting this people, says: "There are not a better people in the world than these, nor more affectionate, affable and mild. They love their neighbors as themselves," and he further writes: "Laying aside prejudice, they are among the highest types of native men." James Adair, who was for forty years a leader among the Indians in the southern colonies toward the Gulf of Mexico, writes:

"Not an individual durst ever presume to infringe on another's liberty. They are all equal. The only precedence any gain is by superior virtue, oratory or prowess; and they esteem themselves bound to live and die in the defence of their country. A warrior will accept of no hire for performing virtuous and heroic action."

George Catlin, the artist and explorer, whose books are standard, states: "I have seen upon the Indian as the most honest and honorable race of people that I

have ever lived amongst in my life, and in their native state. I pledge you my honor, they are the last of all the human family that will plunder or steal if you trust to their honor, and for this never ending and boundless system of theft and plunder and debauchery that is practised upon these rightful owners of the soil by acquisitive white men, I consider the infliction, or the retaliation by driving off and appropriating a few horses but a lenient punishment which these persons should expect, and which, in fact, none but a very honorable and high minded people could inflict instead of which to start a chant; thus red, or the symbolic sign of red, applies to one tone; the sign of sunset another; green by another. Thus it is that these ancient cliff dwellers have been able, unaided, to reach remarkable psychic power and attainments in mental culture."

Pere de June, one of the early historians in that portion of the North American continent then called New France, concerning Indian character has this to say:

"I think the savages in point of intellect may be placed in a high rank. Education and instruction alone are wanting. The powers of the mind operate with facility and effect."

Pere Jerome Lallement says of the Indian:

"In point of intellect they are not at all inferior to the natives of Europe, and had I remained in France I could not have believed that without instruction nature could have produced such ready and vigorous eloquence or such a sound judgment in their affairs as that which I so much admire among the Hurons."

La Potherie says:

"When they talk in France of the Iroquois, they suppose them to be barbarians, always thirsting for human blood. This is a grave error; the character which I have to give that nation is very different from the prejudices assigned to it. The Iroquois are the proudest and most formidable people in North America, at the same time the most polite and sagacious."

Charlevoix says, in speaking of Indian character:

"The beauty of their imagination equals

its vivacity, which appears in all their discourses; they are very quick at repartee and their language is full of shining passages which would have been applauded at Athens or Rome. Their eloquence has a strength, nature and pathos which no art can give and which the Greeks admired in the barbarians."

Let us come down the stream. W. W. Anderson, United States Indian Superintendent at the Crow Creek and Lower Brule agencies in South Dakota, in his report to the Commissioner of Indian Affairs, dated August 28, 1888, speaking specially of Indian character, says:

"As a rule, with few exceptions, they have pleasant countenances and are kindly disposed. They are temperate, honest, truthful and moral; in fact, compare with any people I ever saw in these particular, and the chasteness and modesty of the women might well be the boast of any civilized or enlightened people."

Chief Justice Taney, in the celebrated Dred Scott case, a decision which President Lincoln most caustically denounced, speaks thus of the African:

"It was too plain for argument that they had never been regarded as a part of the people or citizens of the State, nor supposed to possess any political rights which the dominant race might not withhold or grant at their pleasure."

This is precisely the position held by the nation with reference to the Indian from the time of the compact made on the deck of the little ship in the bay of Cape Cod until this present hour. The English colonists regarded the Indian as a barbarian—the same as Judge Howard regards him—and he has been so regarded and so treated since 1620.

All history, however, fully corroborates another impression. Their spirit of intrepidity, their unwavering fidelity, their unswerving integrity, their unstained honor, their unimpeachable veracity, their undaunted bravery, their loyal friendship, their glad spirit of service even when they knew that they had been wronged, the virility of mind displayed, the powers of statesmanship demonstrated, the oratorical ability achieved all conspire to invest them with a supremacy of character little dreamed of in the common estimate of the Indian.

Where, I ask, in the annals of the world can you point to a race of people who for 300 years, and more could resist the aggressions of four great nations—England, France, Spain and America—without any of the resources of civilization? For almost that entire period they numbered not more than 200,000 warriors, and for most of that time they could not make a gun, a ball, a knife or an ounce of powder. Without character what race of people could endure the strain without uttermost annihilation?

To-day the Indian has no rights in the courts of the land. He cannot prosecute a single case in the Court of Claims without a special act of Congress in each individual case. The hour has come to ratify the Declaration of Independence.

Still another element in the character of the Indian is to be found in the fact that in the world war over 17,000 Indians made a contract with the Government to die for a

The Aurora and Hertzian Waves

THAT auroras may be due to Hertzian waves emitted by the sun is suggested by a distinguished scientist. Observations show, he points out, that most auroras are seen during the early hours of the night in all latitudes, and their splendor, as well as their number, diminishes through the night toward the morning. Experiment proves that, owing to the diffraction of the atmosphere, Hertzian waves, especially of great wave length, turn corners, or, in other words, pass around intervening obstacles. The waves of the wireless telegraph, for example, surmount the intervening convexity of the earth between two distant stations. It is not surprising, therefore, that auroras should be visible in the polar regions during winter, although the ordinary rays of the sun do not reach them.

Nordmann, noting that Hertzian waves have passed between Newfoundland and England, a distance of about thirty degrees

Loyalty, Integrity, Culture, Bravery, Hospitality and Other Worthy Traits Recognized Since Time of Columbus

flag that was not their flag. The brave young Indians were good enough to become a target for German shrapnel, but we are not good enough to make them a part of the country for which they were willing to fight and willing to die, and thousands of them are to-day resting under the sod of France. He is good enough to fight our battles but not good enough to become one of us, and we charge him with despoiling our civilization and becoming impervious to it. He could not fight for his own broken treaties on this side of the Atlantic, but he could join Gen. Pershing when he uttered that most striking sentence of the war: "Lafayette, we are here," and on French soil he could help France—help this country pay the debt that it owed France.

A War Veteran's Record.

The following statement was given the author of this article by a splendid specimen of Indian manhood, whose father fought against Custer, on a visit to the Grand Central Palace Hospital, New York City, where I found him March 21, 1919. This war veteran is listed in the official records as follows:

"John, Whirlwind Horse, Ogolala Sioux, Pine Ridge Agency, S. D., 27 years old. Not a citizen. Drafted May, 1918; Co. B, 160th Inf., 40th Div. Wounded in the Argonne Forest. Bullet through the shoulder, arm shattered, shrapnel in the hip."

His statement:

"I was in the front line, then with the Ninetieth Division, 35th Infantry, Company C. I knew that they (the Boche) would get me unless I got them, so I was shooting away all the time. Five men were killed right where I stood. We were on a hill under an enfilade fire. I had a bullet hole through the pants of my right leg at the knee, one through my left sleeve, then my bayonet scabbard was shot off. I was supposed to go out on the outpost as soon as we reached our objective, but the company on our left did not come up and we were shot down. When the bullets gave us a close call I shot all the harder."

"I was told that I was a ward of the Government, that I had no rights, that I must go and fight. I said: 'All right, if I have no rights this country must have its rights, and I will fight for the rights of a country that will not give me my rights.'"

It is submitted that this sounds more like Ben Franklin than a barbarian that roams the forest. Would it not fit the spirit of patriotism and comport with the ideals of civilization and education for the pen of every justice and the voice of every judge to help relieve the Indian from the anomalous condition which he occupies to-day in the history of civilization, which is an indictment of the Declaration of Independence?

"Despite all efforts to reclaim them they remain savages; wild men of the wilderness, untamed denizens of the woods."

Character Revealed in Oratory.

All true oratory is like a window pane; the character of the man speaking shines through. It was Chief Black Hawk who said:

"An Indian who is as bad as the white man could not live in our nation; he would be put to death and eaten up by the wolves. The white men are bad schoolmasters; they carry false looks and deal in false actions; they smile in the face of the poor Indian to cheat him; they shake them by the hand to gain their confidence, to make them drunk to deceive them and ruin their wives. We told them to let us alone and keep away from us, but they followed on and beset our parties, and they killed themselves among us like snakes. They poisoned us by their touch. We were not safe. We lived in danger. We were becoming like them, hypocrites and liars, adulterers, lazy drones, all talkers and no workers."

The Rodman Wanamaker Expedition of Citizenship to the North American Indian visited the Standing Rock Agency, South Dakota, September 30, 1912, and a flag was presented to the tribe. John Glass, a famous Sioux chieftain, who fought with the Sioux against Custer, gave utterance to the following sentiment upon the presentation:

"I am rather tired, but I shall try. We have heard that this great friend of ours was coming to visit us, and all our minds were directed toward it. We have not noticed that during this ceremony the winds did not blow; we have a very peaceful day. I saw that on account of this beautiful day all races, whites and Indians, have very pleasant looks on their faces. Whenever there are clouds in the sky stars cannot be seen. On a very clear night there are no clouds, therefore we can see the stars that are there very clearly. It is true that to-day we have a very clear day, and the stars that are on our flag look very beautiful. It is these thoughts that we have as we are standing under our flag."

This is the utterance of a man then 79 years of age. Had he been living to-day he would have been 84 years of age. Is it true that this speech is the speech of a barbarian?

Countless examples of alvery Indian speech might be adduced. I might speak of Indians whose oratory would rank with that of a Clay or a Webster. I have only to mention the names of such illustrious chiefs as Powhatan, Massasoit, Pontiac, Tecumseh, Red Jacket, Osceola, Red Cloud and Groulx. In his notes on Virginia, Thomas Jefferson says of the celebrated speech of Logan after the murder by the whites of his wife and children, a man celebrated in peace and war and long distinguished as the friend of the whites:

"I may challenge the whole of the orations of Demosthenes and Cicero and of any more eminent orator, if Europe has furnished a more eminent orator, to produce a single passage superior to this speech of Logan, the Mingo Chief."

I recur to the time of the civil war and point with pride to Dr. Peter Wilson, a full-blooded Cayuga Indian, a man of large intellectual development, a first class physician, possessing an extended reputation as a surgeon. In fact, he performed all of the more important surgical operations which were required in his vicinity. During the war he was sent South by the Sanitary Commission and he rendered very efficient service, having a record both on the field and in the hospital of being one of the best operators in the army corps to which he was attached. To his splendid qualifications as a physician and surgeon Dr. Wilson added a large amount of Indian eloquence.

It will be interesting to note, also, that during the civil war Gen. Green Corn, a

full-blood Chocaw, served with distinction in the Confederate Army. Gen. John Ross, a Cherokee, commanded a brigade in the Federal Army and Gen. John Morgan, a full-blood Iroquois, was a brigade commander serving on the staff of Gen. Grant, and after converse with Gen. Lee Gen. Grant said to Gen. Morgan: "You are the only true American here; you write the terms of surrender," and thus an Indian hand linked the North and South in a union that shall be forever indissoluble.

Those who have had the opportunity of talking with the leading men of various tribes are always struck by the complaint of broken treaties, coupled by the almost childlike confidence that the last treaty would be observed by the Government. Where then is the supposed revengefulness of the Indian? We know from a white man's point of view that even a worm will turn.

In 1913 when Rodman Wanamaker of New York sent out that Expedition of Citizenship to all the tribes in the United States President Wilson delivered an address in the phonographic receiver which was reproduced in record form and delivered in his own tone of voice to the Indian tribes assembled on every reservation. Let me quote a paragraph of this remarkable address, demonstrating most clearly the ability of the Indian to take on citizenship:

The Great White Father now calls you his "brothers," not his "children." Because you have shown in your education and in your settled ways of life, mainly, worthy qualities of sound character, the nation is about to give you distinguished recognition through the erection of a monument in honor of the Indian people in the harbor of New York. The erection of that monument will usher in that day which Thomas Jefferson said he would rejoice to see, "when the Red Men become truly one people with us, enjoying all the rights and privileges we do, and living in peace and plenty." I rejoice to foresee the day.

Capacity for Self Government.

We have never given the Indian a fair chance. He had capacity for self-government. We know that many of his race have been wise in counsel, magnetic in leadership, intelligent in law making and just in the execution of law. We have but to recall the code of laws expounded by the illustrious Iroquois, a code of laws not surpassed by any law making confederation in history, a code of laws formulated fifty years before the landing of Columbus.

Our Constitution, the solid rock upon which our national life is builded, was constructed upon the same general principles as the laws which governed the confederation of various branches of the Iroquois tribe.

Prof. Ales Hrdlicka, one of the foremost anthropologists of this country, informs us that in his studies of skull formation his researches led him to a comparison of the skull of the intellectual New Englander and the Sioux Indian. The Sioux skull measured a fraction larger than the skull of the Yankee, but the thickness of the skull of the Indian allowed for equal brain capacity in both the white and the red. The Indian has capacity; he has been denied opportunity.

In the Service of the Nation.

In the service of the nation there are men who hold in their veins the blood of the "First Americans" who have achieved most signal distinction. These men have not relapsed to barbarism, and neither have they pined away or become depleted and finally disappeared. I need only mention the distinguished Senators from Kansas and Oklahoma, Charles Curtis and Robert L. Owen; such men in the halls of Congress as Charles D. Carter and W. W. Hastings of Oklahoma to secure instant recognition of their high attainments. There is also Houston B. Tice, Register of the United States Treasury from 1915 to 1919, whose signature appears on all the billions of war bonds, and Francis La Flesche, assistant in the Bureau of Ethnology.

In civil life I may refer to Dr. Carlos Montezuma of Chicago, one of the most eminent surgeons in the country, who is a full-blood Apache; to the Rev. Dr. Sherman Coolidge, a Bishop of the Episcopal Church in the State of Wisconsin, a master mind and master in oratory; people of this kind have been more eloquent and noble in the exposition of the history of any people than that of Dr. Charles A. Eastman, a graduate of Dartmouth College, and a full-blood Sioux.

Does not the testimony of Eugene Francis Clark, secretary of Dartmouth College, which was founded 150 years ago for the education of Indians, change the value of Justice Howard's indictment? In a recent communication he remarks that constant references are made in the early records to Indian students. He refers with pleasure to Samson Occum, the mother of the famous graduate of Wheelock's earlier Indian school, who was a large factor in raising funds for the college and interesting people in England in its needs during the early days of its establishment in Hanover—a remarkable lapse to barbarism! The record of Daniel Simons, who graduated in 1777, speaks of his ordination to the ministry at Hanover and to his conduct of a school among the Stockbridge Indians in Massachusetts.

Mention is made of Peter Pohquonpeet, at Stockbridge, who was graduated in 1780 and became a teacher of his own tribe and who was considered a man of unusual ability and promise. Louis Vincent, class of 1781, and Joseph P. Folsom, class of 1854, both became useful Indian teachers. Mr. Clark then furnishes a list of graduates and non-graduates extending down to 1920, men who have fulfilled in their careers the promise given in their course of study at Dartmouth.

Bishop Burleson's Testimony.

If the testimony of men who have associated with the Indian and who do not speak because they wear a robe will count with the thinking reader let me adduce the testimony of the Right Rev. Dr. Hugh L. Burleson, Bishop of South Dakota, who in a conference for Christian workers among Indians, held in February, 1920, at Wichita, Kan., speaking on the subject "The Soul of the Indian," said:

The American Indian is a natural poet and philosopher, mystic and dreamer. He is more naturally religious than the white man. He has a sense of the divine presence. He has a craving for guidance. He is not stolid; he only waits you to show that you care. He has a social concept of life; he thinks in terms of the group.

This utterance closes the chapter of Justice Howard's indictment, and further suggests the thought that may well be used as a gigantic interrogation: Is it true that our disposition and lack of interest in educating the Indian shall make us unable to share his heaven?